A

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CHAP. I

The old Mans weakneſs.

THERE is no ſtate or condition of men, but ſome grace, goodneſs, or vertue, may and can plant upon; as there is no condition but ſome ſin will grow upon.

Yet there is ſome grace, or vertue that is moſt ſuited unto ſome condition, and will grow beſt upon ſuch a ſoyle: therefore the Apoſtle *John* ſaith, *I write unto you*

Fathers, becauſe ye have known him that is from the beginning. I write unto you young men, becauſe ye have overcome the wicked one, I write unto you little children, becauſe ye have known the Father. 1 Epiſtle *John.* 2. 13. It is our wiſdom therefore to obſerve what our ſtate and ſoyle is and to plant our ground accordingly. Now old age is a dry and barren ground. The ſtate of old age is a ſtate of weakneſs and of much infirmity. *Solomon* calls it *the evil day*, Eccl. 12, 1. Evil it is in regard of natural

tural and of moral infirmities.

1. Evil in regard of naturall infirmities; for then *the Clouds return after the rain.* In the time of youth if a man be ſick, and that cloud hath emptyed it ſelf by ſome great ſickneſs, he is well again, and a fair day of health is upon him. But if a man be ſtricken with years, and a cloud of ſickneſs doth ariſe upon him, though that cloud hath diſcharged it ſelf by ſome great diſtemper, yet he hath ſtill *infirmitatis ſtillicidia poſt ingentem tempeſ-*

tatem: ſtill it rains in upon him and he can hardly ſit dry in his old Cottage, and therefore *Solomon* ſaith of this evil day that then *the clouds return after the rain.* Then alſo *the Sun and Moon and Stars are darkned*, that is the reaſon, memory, fancy, and all thoſe faculties which do receive and give out our reaſon. *v.* 2. Then *the keepers of the houſe do tremble*, that is, the hands and the armes, *and the ſtrong men bow themſelves*, that is, the thighes and legs, *and the grinders ceaſe becauſe they are few*, that

that is the teeth, *and thoſe that look out of the windows be darkned*, that is the eyes. *v.* 3. *and the doors are ſhut in the ſtreets when the ſound of the grinding is low*, that is, the lips are ſhut and kept cloſe leaſt the meat ſhould fall out of the mouth through want of teeth, *and all the daughters of muſick are brought low*, that is, both the ſpeech, and hearing. *v.* 4. *then the Almond tree flouriſheth*, that is, the head doth grow gray and hoary, *a Graſhopper is a burden*, for an old man cannot bear the lightest burden, *and deſire*

ſire faileth, that is the appetite unto meat, drink, and the Marriage bed. *v.* 5. *then the ſilver Cord is looſed*, that is, the marrow of the back-bone which runneth from the brain through the neck to the bottom of the back, *and the golden bowl is broken*, that is, the Scul which is round, yellow, and doth contain and preſerve the brain, *and the pitcher is broken at the fountain*, that is, the bladder which did hold the urine, which in old age doth inſenſibly paſs away, *and the wheel is broken at the*

Ciſtern,

Ciſtern, that is, the Lungs are broken off from their motion of reſpiration or inſpiration by Phlegm from the Stomack, or the circulation of the Blood interrupted and hindred. *V.6.* Thus the natural infirmities of an old Man, are very many, and the day of old age is an evil day in that reſpect: yea, upon this account an old man is but halfe a man, for eyes hath he and ſeeth not, ears hath he and heareth not.

2. But as the day of old age is an evil day in regard

of

of naturall, ſo in regard of morall infirmities. for

1. Then men are apt to be too drouſy and remiſs in the things of God.

2. Then are they apt to be too covetous and tenacious for the things of this world: *fugientem ſequimur Mundum*: as wantonneſs is the young mans vice, ſo covetouſneſs is the old mans ſin.

3. Then are they apt to be too timorous and fearful, we read but of one man that came to Chriſt by night out of fear, and he was

a rich and old man, *Nicode-mus.*

4. Then are they apt to be too touchy, peeviſh, angry, and froward, for old age is a continued ſickneſs and in ſickneſs men are apt to be angry.

5. Then are they alſo unapt to be taught and are very unteachable, they think they know more then others and that they are not now to learn. Ecc. 4.13.

6. Then are they hard to be pleaſed, and as hard to pleaſe others.

Full

7. Full of complaints they are of the preſent times, praiſing the former dayes of old, which the old men of thoſe dayes did aſmuch complain off, as they do of theſe.

8. And of all men if they be not good, they are the moſt impenitent, for by cuſtome and long continuance in ſin they are the moſt hardned and ſo the leaſt penitent.

9. Apt they are alſo to thinke and ſpeak of the ſins of their youth with delight, & ſo to commit them again by thought & word, which they cannot come at by their action

10. They

10. They are full of ſuſpitions, and very apt to ſurmiſe, ſuſpect and fear the worſt, for, experience giving notice of former dangers, keep their ſouls in continuall alarum.

Having therefore and labouring under all theſe and other infirmities both natural and morall, a three fold work is incumbent upon the aged. Firſt to comfort and bear up themſelves againſt their natural infirmities. Secondly to ſtrengthen themſelves againſt their morall infirmities, and to root them

out. Thirdly to plant that positive grace and goodness in the room thereof which doth best suit with their soyl and condition.

CHAP. II

The old Mans Staff.

COmforts against the natural infirmities of old age are very many.

1. First Christ himself did bear then, and still, as our high priest, doth sympathize with

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us under them, such did he single out for his care and cure, when he was here on Earth. *John.* 5. there were many that lay by the Pool of *Bethesday*, among the rest there was one that had lien sick and diseased 38. years. A young man therefore he was not, he would have stept into the Pool, but others stept in before him, and he had no man to help him in. A poor neglected man he was, whom others minded not. Yet this was the man that Christ came to cure, whom Christ minded and sought out and cured,

what then, though you be a poor old neglected person and have lien long under your infirmities, yet Christ hath a cure for you, and what though others regard you not and mind you not, Christ hath a cure for you. The blind men cryed and their cryes put Christ to a stand for mercy. *Mathew* 20. 31. 32.

2. Though your infirmities be never so many and great, yet you have a peculiar honour that is twisted with your infirmity, for it is called the Crown of old age;

In times of the old Testament they were to rise up and to bow before the Antient, yea it is our duty to honour them, for this honour is joyned and commanded with the fear of God, *Leviticus.* 19. 32. *Thou shalt rise up before the hoary head, and honour the face of the old Man and fear thy God, saith the Lord.* The fear of God and honouring the old Man, is commanded with the same breath and linked together in the same sentence.

3. Though you be very aged, yet you may be very

good, was not *Eli* very good? Yet very aged: was not *David* very good? yet he was very old when he said, *Lord now lettest thou thy servant depart in peace*: was not *Anna* very good? Yet she was very aged: who doth not know what a good man *Paul* was? Yet saith he, *Paul the aged*, good *John* was aged *John*. Possibly then you may be very good, though you be very aged, labouring under much infirmity.

4. And though your flesh be weak, yet your spirit may be willing, *the flesh indeed is*

weak ſaid Chriſt, when his Diſciples ſlept through natural infirmity, for it was late at night and they were full of grief, *but the ſpirit is willing* ſaid he alſo, and where the ſpirit is willing he will paſs by the weakneſs of the fleſh, and accept the willingneſs of the ſpirit.

5. Theſe infirmities of old age are ſuch, as are not the fruit of our own ſin (the more any infirmity is cauſed by ſin, the more afflictive it is, for ſin is the ſting of death) I confeſs indeed they may be ſometimes; for the ſins of youth

do

do sometimes bite sore in age. I eat so much of the forbidden fruit (said a good man) when I was young, that God was fain to give me much wormeseed to kill the worm. But the infirmities of old age are generally the decayes of nature, not of grace.

6. They are good warnings of our change approaching, and by them we dye dayly, that at last we may dye graciously, and comfortably.

7. And who are those that God doth reveal himself unto

but

but to his old friends: those he will acquaint with his secrets, and make known his mind unto, *Job.* 12. 12. *With the antient is wisdome, and in length of dayes understanding.*

8. And though your legs be weak, yet they may be strong enough to carry you to Heaven, that better country, which you are now going to, and are very near; indeed your own present country is a good country, but the country you are now going to is a better country. *Hebr.* 11. 16.

Better

1. Better in regard of buildings, whose builder & maker is God. *Hebr.* 11.10.

2. Better in regard of Inhabitants, where no unclean thing doth enter, *Revela.*

3. Better in regard of quietness and freedom from trouble, where all tears shall not only be wiped from our cheeks, but out of our eyes (as the greek word bears it. *Revel.* 7.) insomuch as the eye shall never breed a tear again, nor be the womb of tears.

4. Better in regard of riches, where you shall have

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an inheritance incorruptible, undefiled, that fadeth not away.

5. Better in regard of pleasure, for saith the Psalmist, *at thy right hand there are rivers of pleasures and that for evermore.*

6. Better in regard of largness, for if the whole earth be but as a pins head in comparison of the Heavens, then surely there is room enough in Heaven, for every one to injoy a greater Kingdome, then all England doth amount unto.

7. Better

7. Better in regard of self subsistence, here one country doth depend on another, but Heaven is that country alone which doth depend upon no other Country.

8. Better in regard of our freedome from needs and necessities. It was *Augustines* prayer. Deliver me O Lord from my necessities. It is a great mercy now to have bread to eat when we want it, but it is a greater mercy to have no need of it. A great mercy it is to have a good bed to ly on, and so to sleep quietly, but it

it is a greater mercy to have no need of bed or sleep. This is the state of that Heavenly country, where you have not these blessings, but where you have no need of them.

9. Better also it is in regard of continuane, where every mercy and blessing grows upon the stalk of eternity; and if it be a good thing to have a lease of a good house and land for 100 years, what a blessed thing then is it to have a glorious Mansion and Inheritance lying in the fields of Eternity? When you come to a great Palace

and

and ſee fair Barnes and Stables, and out-houſes, you ſay then, if the out roomes and Stables be ſo coſtly and ſumptuous, How coſtly and glorious is this Palace within? Why? lift up your eyes and behold that ſpangled Cannopy of the Heavens, that is over your head. Are not the Sun and Moon and Stars glorious? Yet theſe are but the out-houſes of Heaven, and if theſe out-houſes be ſo glorious, how glorious is the Palace within? Yet this is that country, that better country, that you are going

and

and drawing nigh unto and your paſſage thither is very ſhort, for no ſooner do ye ſtep out of this world but (if godly, gracious, and in Chriſt) you ſtep immediately into that country, there is no ſleeping of the ſoul after death: ſome have dreamed of ſuch a ſleep, but *Solomon* tells us that *the body upon death goes to the duſt and the Spirit unto him that gave it. Eccleſiaſtes.* Chriſt ſaid to the Thief, *this day ſhalt thou be with me in Paradiſe*, and the Apoſtle *Paul* tells us that Paradiſe and the third Heaven are one and the

ſame thing. 2. *Corinth.* 12. Yea, ſaith *Paul*, *I am in a ſtrait betwixt two, not well knowing* whether I ſhould deſire to dye for mine own injoyment, or to live for the ſervice of the Churches. 1. *Philip.* 22. 23. 24. Whereas if the ſoul did ſleep in the Grave with the body, he needed not to have been in that ſtrait. *I deſire*, ſaid he, *to be diſſolved and to be with Chriſt*; If with Chriſt preſently, How can the ſoul ſleep with the body in the duſt? *But we know*, ſaith he, 2 *Corinth.* 5. 1. *That if our earthly*

eathly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands eternal in the Heavens. what then though your turf houſe now be ready to fire into a feaver with every ſparke of diſtemper, is there not enough in that houſe above to pay for all, ſurely there is. Why then ſhould ye not lift up your heads, ye old men, and be of good comfort under all your natural infirmities.

2. And as for your morall infirmities, if you would ſtrengthen your ſelf againſt

them and root out theſe weeds there.

1. Be ſure that you ſtudy and think much on Chriſt crucified, who alone is our righteouſneſs and our ſtrength Temptations, or ſins blown out by reaſon or reſolution will eaſily light again, but quenched in the blood of Chriſt and they light no more. When the Iſraelite was ſtung with fiery Serpents, he did not ſtand looking on his ſwolne arme or leg, but on the brazen Serpent and ſo was cured. Chriſt lift upon the Croſs is our brazen Ser-

pent

pent and he hath ſaid, *Look unto me, O all ye ends of the earth and be ſaved.*

2. Then by way of conſideration think, and think much with your ſelves, what an evil thing it is to ſin when a man is ready to dye. Thus you leave not your ſin, but your ſin you.

3. Be ſure that you do not chew the Cud of your former ſins by muſing on them, with delight, for thereby you juſtifie your former practiſe, but rather mourn over them, for the way to be kept from future ſins is to

mourn for former, and the way to be kept from ſins of old Age, is to mourn for the ſins of our Youth.

4. But above all things, (under your ſtudy of Chriſt crucified) be ſure that you ſtrengthen your love to God in Chriſt, for if the boughs of the tree be weak, the way to ſtrengthen them is, not to carry up dung to the boughs but to lay the dung to the rooot for by ſtrengthning the root, you ſtrengthen the branches. Now the root of all our mortification is love, for love is the cauſe of hatred. *Ye that love the Lord hate*

evil. Love to God eats out our love to ſin, as the fear of God eats out our fear of men, and your love to God is ſtrengthned by the ſight of his love to you. For love is the cauſe of love, the more we ſee Gods love to us, the more we love him, and do hate our ſins. Would you therefore take up your ſinful weeds by the roots? Then ſtrengthen your love, and this ſhall be a Staff in your hand to ſtrengthen and bear you up under all your infirmities, both natural and morall.

CHAP. III.

The old Mans Guide.

BUt there is yet one thing remaining and incumbent on the aged, and that is, to plant the positive grace and vertue, which doth best suit with his soyl and condition.

Quest. *What are those good things therefore that old men especially are to do in their old age.*

Resp. 1. They are full of experience, and therefore should be full of faith; For though Gods word only be the ground of our faith, yet experience is a great help to faith. Now there is a faith of relyance, and a faith of assurance. Faith of relyance justifies, faith of assurance comforts. Old men therefore are to exercise the faith of relyance, relying upon Christs righteousness, renouncing

nouncing their own, and to exercise the faith of assurance; For it is ill dying with a doubting soul. As zeal is the young mans virtue, so faith is the old mans grace.

2. Then it is their work and duty to renew their repentance, for they are shortly to appear before the Lord, and to give an account of all that they have done in the flesh; and will they appear before him in their filthy raggs. Now though we are onely washed from our sins by the blood

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of Christ unto justification, yet we are washed from our filth by the hand of repentance unto sanctification. For as God promise to wash us with clean water, so he commands us to wash ourselves. *Esay.* 1. And if a man will not wash and repent at the last, when will he repent? When the leaves are off the trees, we see the birds neasts in the trees and bushes. Now in our old age our leaves are off, then therefore we may see those neasts of sin, and lust in our hearts and lives, which we saw

ſaw not before, and ſo be ſenſible and repent of them.

3. Then are they alſo to be much in reading the Scripture, meditation, and prayer, for by this reading they ſhall gain knowledge; by meditation upon their reading they ſhall add affection to their knowledge, and by prayer they ſhall add devotion unto their affection.

4. And becauſe they are ready to weigh Anker, and to ſet ſail for the other world, it will be good for them to obſerve what is the proper

work

work of this world, and to be much therein: For *every thing is beautiful in the time thereof.* Now is a time for believing: Heaven is no time for faith, for in Heaven we live by sight. Now is a time for repentance, in Heaven there is no repentance, for there is no sorrow. Now is a time of patience, in heaven there is no patience under affliction, for there is no affliction. Now is a time of hearing the word preached, and for Sacraments and Ordinances; there is no preaching, Sacraments or

Ordinances in heaven. Now is a time to relieve the poor, in Heaven there is no room for such charity: it is that Country where no begar lyes at your door. Now is a time to observe our relations, in *Heaven* there are no such relations, for *they neither marry nor are given in marriage, but are as the Angels.* Now therefore, what ever is in the power of your hand to do, do it with all your might, for in the grave there is no work, nor in *Heaven* there is none of this work whether you are going. This there-

therefore, that is to be done here and cannot be done there, is now to be done especially.

5. Then it is the old mans work and duty to live much in a little time, and to be more exact and strict in his life then ever, for the nearer the stone comes to the Center, the faster it moves; the more wisdom any man hath, the more exactly he works. Wisdom and exactness go together. *See that you walk exactly, not as fools but as wise* sayes the Apostle. Now gray hairs should be found in

the way of wiſdome: and the more frequently a man doth work, the more exactly he may doe the ſame. Now thoſe that are ancient, have or ſhould have been frequent in holy duties, they therefore of all men are to live and walk moſt exactly. Thus it ſhall not be ſaid of them, as *Seneca* ſays of one, he did not live long, but he was long.

6. Then are they to knock off from the world, and to uſe the world as if they uſed it not, for *the faſhion of this world paſſeth away, and the time*

time is short, therefore their moderation should be known unto all men, for the Lord is at hand. If a tooth be to be drawn and the gum be cut, the tooth doth come out with eaſe, but if it be faſt ſet in the gum, and not firſt looſned from the gum, it comes out with much difficulty; and what is the reaſon that many dye with ſuch difficulty; but becauſe they are ſo faſt ſet in their worldly gums, they are not looſned from their relations. Good therefore it is for old men, who are upon the brink of

death to cut their gum, and to looſen themſelves from this world and all their relations.

7. Then let the old man take heed of all thoſe evills, that may and will ſtain the glory of his old age. All ſins do leave a blot and ſtain behind them, but youthfull ſins do eſpecially ſtain old age. For the ſin is the greater as it is more contrary to the ſinner. It is an evil thing for any man to be unjuſt, but worſt for a Judge to be ſo, becauſe their is a ſpeciall repugnancy betwixt the ſin and the ſinner: now there is a ſpecial repugnancy betwixt old

men and youthfull sins. Give me a young man indued with an old mans vertue, wisdome. Give me an old man indued with a young mans grace, zeale. But a young man vitiated with an old mans sin, Covetousnes, or an old man defiled with a young mans sin, wantonnes, are an abomination both to God and man, and are stained deeply and greatly. A certain Lacedemonian being asked why he suffered his beard to grow so long, to the end said he, that looking on my white hairs, I may be put in mind,

not

not to do any act unbeseeming my hoary whiteness.

8. Then it is their duty also to prepare for death, their great change and dissolution, it was the complaint of *Cæsar Borgius*, when I lived, I provided for every thing but death; now I am ready to dye, I am not provided to dye; such providers in the world there are very many, but shall I provide for a Journy and not for this great Journey? This is every mans work, but the old mans especially. For though the young mans Candle may go out,

out the old mans will and ſhall.

Queſt. B*ut what ſhould the old man do that he may be fit to dye?*

Reſ. God will give dying grace upon dying ground. yet

1. Firſt he muſt be ſure to do the work of his preſent day, the only way to be fit for the work of the Morrow, is to do the work of the preſent day.

2. Then let him examin himſelf, and make his reckonings even with God, that when he comes to dye, he may

may have nothing to do but to dye.

3. Then let him resign and give up himself, and will to God afresh. Thus Christ did as soon as he drew nigh to death. *If it be possible*, said he, *let this cup pass, yet not my will but thy will be done*, which he did again and again, at his first approach unto death, and this he did in his last words, *Father into thy hands I commend my spirit.*

4. Let him long after Heaven, and not be afraid to dye, for if he be in Christ,

Christ, death it self is his. *All things are yours* saith the Apostle, *life and death, for ye are Christs*, and who is afraid of his own? The child is not afraid of the great Mastiff, but puts his hand into the Dogs mouth, and if you ask him why so? For he is our own Dog saith the Child. Now if a man be in Christ, this great Mastiff Death is his own, and therefore why should he be afraid thereof? Yea, why should he not be willing to dye? was *Elias* unwilling to go into the fiery Chariot? Is

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the Child unwilling to ride home, becauſe it is a trotting horſe that he muſt ride upon? No, what then, though it be an hard and a ſore ſickneſs that you muſt ride on, yet if it carry you home to your Father, why ſhould you be unwilling to dye? Now the only way to be willing to dye, is to get aſſurance of our intereſt in Chriſt and of our own ſalvation. For what is the reaſon that men are unwilling to dye, but becauſe they cannot tell where they ſhall land after death. True (ſayes one

one) I am lanching forth into the Ocean of eternity but on what ſhore I ſhall land God knows? O that I might live one year more, one moneth more, yea one hour more, till I had aſſurance of my ſalvation, and when that comes then the ſoul having thereby claſped about and gotten Chriſt into his armes, cryes out and ſayes, *Lord now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation.*

5. Then alſo let him ſet his houſe in order, make

his Will and leave his Legacyes to his Children, Friends, and posterity: shall *Achitophel* when he changed himself, set his house in order before he dyed, and shall not an antient Christian set his house and heart in order, make his Will, and leave his Legacyes unto his friends and posterity.

CHAP.

CHAP. IV

The old Mans will and legacies.

Queſt. *But what good thing ſhould the old man leave or give unto his poſterity by his laſt will.*

Reſ. 1. Why firſt, he muſt be ſure to give his ſoul unto

unto God while he lives, for if a man gives his soul to the world and devil while he lives what right hath he to give it unto God when he dyes? If I give away an house or land while I live, can I justly give it to another when I dye? and if I give away my soul to sin, world or devil while I live, how can I justly give it unto God when I dye? It being a Maxim in the common Law that *Vendens eandem rem duobus falsarius est.*

2. Then let him leave a good example unto his posterity

ſterity, a good example is a great Legacy; thus a man ſpeaks when he is dead, as *Abel* doth, *Heb.* 11.

3. And if he would leave ſome good things unto his poſterity, then let him leave his experiences: an old man is or ſhould be rich in experience: an antient Chriſtian is or ſhould be an experimental Chriſtian, when therefore he comes to dye, it is his work and duty to leave thoſe experiences unto his poſterity.

4. Yea, then let him leave ſome good exhortati-

ons and admonitions with and upon his posterity, saying, Come O my Son or Daughter or Friend, I am now going the way of all flesh, when I am gone.

1. First be sure that you fear the Lord and keep his Commandments, for if you keep Gods Commandments you shall have the comfort of his promises.

2. Be sure also, O my Son, that you give your first & best unto God, for God is the first and best of Beings, *and if you honour the Lord with your substance and with the first fruits of all your increase*

then shall your Barnes be filled with plenty, and your presses shall burst forth with new wine, *Proverbs* 3. 10. And why should you not give your first time and best of your All unto God, who hath given his best and only Son unto you. If you serve God while you are young, God will bless you when you are old, and if you come unto him when you are young, you may build on it, that he wil not forsake you when you are old. Thus *David* argued *Psal.* 71. 18. *Forsake me not, O God, now I am old and*

and gray headed, Why? v. 17. *thou hast taught me from my youth*, v. 5. *for thou art my hope, O Lord God, thou art my trust from my youth.* God is ingaged (it seems by this argumentation) to those that are good while they are young to shew mercy to them when they are old. The hand of a Child may pull up a plant when it is young and tender, but if it grows to a Tree all the Horse in the Town cannot pluck it up: so in regard of sin, let your mortification of sin therefore begin betimes. If

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the paper be clear and clean you may write any thing on it, but if other things be ſcribled on the paper, it is then unfit to receive any writing or impreſſion: ſo in regard of the impreſſions of good upon the ſoul and heart. Let your vivification therefore and holineſs begin betimes. Thus let your firſt be given unto God.

3. And though you have not ſo great parts and gifts as others have, yet let your deſires of good be as full as any others, what you want in expreſſion make up in affection,

fection, when nature is wanting in one thing it supplyes it in another. The blind man hath the best memory, and that God which gives you a heart to desire will give you your hearts desire, and if your parts be taller by head and shoulders then others, then expect envy and pray much for humility.

4. In case you sin at any time (as you will often) then be sure, O my Children, that you delay not your repentance; for the green wound is most easily cured. The Thief

Thief indeed was converted at the last, but it was as soon as he was called: some come in at the last hour o' the day, but they come when they are called, now you are called to day and therefore defer not till the morrow.

5. Let your company be good, for every man is as the company of his choice is, *Solomon* saith *Eccl.* 12. *remember thy Creator in the dayes of thy youth*, which if you please you may read according to the Hebrew, *in the daies of the choice or choicest*, because in the dayes of youth

youth, a man makes choice of his trade or calling: then he makes choice of his religion; then he makes choice of his wife, and then he makes choice of his company. Now then my Son, have a care of these choices.

6. And let your discourse be alwayes seasoned with salt, for *by your words you shall be justified, and by your words you shall be condemned at the last day*, sayes our Saviour, for, *sermo index animi*, words are the index of the mind, a good soul never lives at the sign of ill speech.

7. And

7. And as for the world and the things thereof though you may pray for much, yet you muſt be content with little. The way to have a mercy or bleſsing is to be content to go without it, and the way to avoid any evil is to ſubmit to it, and to remove it, is to bleſs God over it, as *Iob* did.

8. Let your recreation, O my Children, be ſparing for they are but *condimentum* your ſauce, and not *nutrimentum* your nouriſhment, your Cordiall and not your dyet.

9. Of all books ſtudy the Bible, of all dutyes be much in prayer, of all graces, exerciſe faith, of all dayes, obſerve the Lords day, and of all things in Heaven or Earth be ſure that you get an intereſt in God by Jeſus Chriſt.

10. And by any means, O my Children, and Friends, *let brotherly love continue*, for *love is the fulfilling of the law*: who can break a faggot when the ſticks are joyned together by the common band? but if the ſticks be parted, how eaſily are they all broken?

ken? and what is the reaſon that ſuch judicial breaches are made upon us but becauſe our pride and want of love doth make ſuch ſinful breaches among us. *Cyprian* tells us that the diviſions and diſſentions of the Chriſtians was the cauſe of the perſecutions in the primitive times, for ſaid he, thoſe evils had not come to the brethren, if the brethren had been united or animated into one. But I am ſure that our Saviour Chriſt ſaith, *by this ſh all all men know that ye are my diſciples if ye love one another*,

and *Iohn* the diſciple of love ſaith. *By this ſhall you know that you are tranſlated from death to life becauſe you love the brethren.* See therefore that you love the brethren, and that becauſe they are brethren. For poſſibly a man may love thoſe that are good, yet not becauſe they are good, for then he would love them better that are better, and thoſe beſt that are beſt: if you love thoſe that are good it is well, yet this may be from ſome ſelf-concernment and your love then will be narrowed and your

your affections monopolized by ſome only of your own perſwaſion or relation, but if you love thoſe that are good, becauſe they are good, this is better, for then you will love all that are good though of ſome different perſwaſion from you: for, *a quatenus ad omne* &c. from all to all is a good conſequence. thus therefore, O my Sons, let your love be ſtated continued and increaſed towards men, but above all be ſure that you love Jeſus alſo for Jeſus, Jeſus is hardly loved for Jeſus, but do you love Chriſt for

himſelf, and let the only meaſure of your love be to know no meaſure. Thus let the old man do and dye, and as he lived by faith he ſhall dye in the faith.

And as Motives unto all theſe things let the old man conſider.

1. Firſt that in ſo doing he ſhall leave a ſweet perfume behind him, and many ſhall bleſs God for him when he is dead.

2. That there is enough in heaven to pay for all his paines here on earth.

3. That

3. That he is not ſo weak but he is ſtrong enough to ſin, and ſhall we be ſtrong to ſin and not to ſerve?

4. That it may be it was late ere he came into Gods worke, and if you played away the forenoon of your age, will you not worke the harder in the afternoon?

5. That God will accept from youth and old age, from youth becauſe it is the firſt, and from old age becauſe it is the laſt, and from much weakneſſe.

6. That Gods promiſe is very full, for he hath promiſed

miſed and ſaid *thou ſhalt come to thy grave in a full old age, and as a ſhock of corne cometh in his ſeaſon.* Job. 5, 26. yea he hath promiſed that *thoſe that are planted in the houſe of the Lord ſhall flouriſh in the Courts of our God, they ſhall bring forth fruit in old age, they ſhall be fat and flourishing* Pſal. 92. 13. 14.

7. That thus they ſhall not be afraid to dye, but ſhall ſay with that good man dying I have not ſo lived that I am afraid to dye, but I have ſo learned Chriſt that I am not afraid to dye.

8. Yea

8. Yea, and thus ſhall his old age be a good old age and he *ſo number his daies* (it is not ſaid his years, nor his moneths, nor his weeks, but dayes, for his life is ſo ſhort that it is rather to be numbred by dayes then by years, or moneths or weeks) that *he ſhall apply his heart unto wiſdome.*

FINIS